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MINUTES

OF THE

MEETING OF THE EXECUTIVE COMMITTEE

OF THE

WORLD COUNCIL OF CHURCHES

15 - 17 July, 1982

Meeting held at
John Knox Centre

Geneva, Switzerland

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WORLD COUNCIL OF CHURCHES

EXECUTIVE COMMITTEE MEETING

John Knox Centre
Geneva, Switzerland

15-17 July, 1982

1. OPENING ACTIONS

A. Introduction and worship

Opening worship was led by the Moderator. Morning worship on subsequent days was led by Prof. Kyaw Than and Archbishop Sundby.

The meeting convened at 8.30 a.m. on Thursday, 15 July.

B. Roll call

The General Secretary called the roll of those attending, presenting apologies from His Holiness Iliya II, who was ill, His Holiness Karekin II, who was unable to leave Lebanon, and Mr. Gatu. It was agreed to send appropriate messages to Patriarch Iliya and Catholicos Karekin.

C. Minutes

The minutes of the meeting held at the John Knox Centre, Geneva, Switzerland, 15-19 February 1982, having been previously circulated, were confirmed.

D. Adoption of agenda

The General Secretary introduced the draft agenda, which was adopted.

2. REPORT OF THE GENERAL SECRETARY

The General Secretary reported that much time had been spent since the last meeting on Assembly preparations. "The Feast of Life", a theological reflection on the Assembly theme, had been published, as had the dossier of discussion papers on the Issues, and "Acting in Faith", a popular report on the work of the WCC. The convergence statements on Baptism, Eucharist and Ministry had been sent officially to the churches. Much creative work had been done by the Workshop on Worship in March, which had been followed by the first meeting of the Assembly Worship Committee. Work had continued on the Assembly programme, theme and subthemes, and arrangements for 65 team visits.

The Assembly Preparations Committee had met in May in Bossey and reviewed the whole process. More than 700 delegates out of the 780 in the 85% had been appointed, though some delegations did not conform to the criteria. Work had been done on the 15% category of delegates and on advisers. Staff had also begun to prepare the official "Nairobi to Vancouver" report and Unit Committees would be looking at outlines for this report.

Among the pre-Assembly visits and consultations, the General Secretary mentioned particularly the team visit to Latin America in April and the regional meeting in Mexico, the visit to the Middle East in April/May, the visit to the UK in May, the consultation of Assembly delegates from Eastern European countries in Budapest in June, and the Asian consultation on the Assembly theme in July. There had also been a number of youth-to-youth visits. It was clear that churches welcomed the visits but in many places teams had found much ignorance of the WCC.

Other meetings authorized by the Executive and Central Committees included the Consultation on the Churches' Involvement in Southern Africa in May, co-sponsored by AACC and PCR and chaired by Ms Jiagge. In June there had been a consultation on Education for Ecumenism, and an Orthodox consultation in Kiev, sponsored by CCPD, had discussed issues of justice, development and political ethics. Following the DFI Christian-Muslim dialogue in Sri Lanka, the Muslim partners had asked for a more official relationship with the WCC.

Referring to the Moderator's letter to the UN Secretary-General about the resignation of Mr van Boven, Dr Potter reported that he had had a private meeting with the Secretary-General in New York, and on 6 July Mr Perez de Cuellar had visited the WCC for a working lunch with staff involved in the work of the UN through WCC programmes. The Secretary-General had welcomed working relationships through appropriate channels, particularly since the WCC had contacts with people at a level not often reached by UN programmes.

In March the General Secretary had chaired a meeting of Non-Governmental Organizations in Geneva on mobilizing world opinion for disarmament. The meeting produced an appeal which Dr Potter had officially presented to the President of the UN Assembly when he attended the Second Special Session on Disarmament in New York. He had addressed the Special Session, as had Patriarch Pimen and a number of other church leaders. In May there had been an important Conference of Religious Workers on "Saving the Sacred Gift of Life from Nuclear Catastrophe", organized by the Russian Orthodox Church.

Since the last meeting of the Executive Committee, the conflict over the Falkland Islands/Malvinas had erupted. The churches in both Argentina and Britain had been drawn into the emergence of nationalistic sentiments in both countries. Of greater and more tragic proportions was the conflict in Lebanon. The Council was

in constant contact with the Middle East Council of Churches and a team had recently visited the area.

Official visits to the Council included one by the Archbishop of Canterbury immediately after the last Executive Committee meeting, and recently Bishop Lohse, Chairman of the EKD, together with Dr Held and Dr Coenen, had come to discuss problems in relationships between the German church and the WCC.

Following the Executive's consideration in February of WCC structures, policies and working methods, there had been full discussions in the units and SEG. Major points which needed further consideration included: a) the relationships in decision-making among staff, committees, Central Committee and the member churches. The possibility of strengthening and making fuller use of the Unit Committees so that Central Committee could concentrate on policy questions affecting the whole Council, had been raised; b) the relationships between the WCC and regional conferences and NCCs; c) relations and communication with the member churches. This problem had increased with the growth of the Council; d) the WCC's programmatic relationships with various networks which were hardly related to, and sometimes in conflict with, the official churches. It was hoped to present a major paper on structure to the Executive Committee in February 1983.

* * *

In reply to a question from Archbishop Sundby, Mr Koshy indicated that the report on the Amsterdam Public Hearing on Nuclear Weapons, "Before it's too late", had been well received in many church and secular circles. It had been distributed to all delegates at the UN Special Session on Disarmament.

Metropolitan Chrysostomos asked about the Pope's recent visits to Geneva, Britain and Argentina. The General Secretary reported that the Pope had paid an official visit to the International Labour Office and other inter-governmental organizations; the only church act was the Eucharist held just before he left. A pastoral visit to Switzerland was planned for 1983 and there was a clear understanding with the Vatican and the Conference of Bishops in Switzerland that in this connection the Pope would visit the WCC. There was some discussion on the ecumenical significance of the Pope's visit to various countries.

The General Secretary referred to the recent visit of a team to Jerusalem, Damascus and Lebanon. In addition to their advice on material aid, they had suggested that a high-level delegation should visit the leadership of the member churches in Lebanon, the Christian community in general and also Muslim leaders. He proposed that Archbishop Sundby (Primate of Sweden), the Rev. Jacques Maury (President of the Protestant Federation of France) and Bishop Maximos of Pittsburg (Greek Orthodox Archdiocese of North and South America), together with Dr Ghassan Rubeiz,

Middle East Secretary in CICARWS, be asked to go to Lebanon, leaving on Sunday, 18 July and returning in time to report to the Central Committee. Dr McCloud and Ms Webb asked if it would be possible to include a woman in the team. The General Secretary indicated that it would be difficult to arrange this in the time available but efforts would be made. Archbishop Sundby stressed the importance of taking a written message from the Executive Committee to the member churches in Lebanon. At a later session the General Secretary presented a proposed text which was agreed. (Appendix III)

In reply to a request from Dr McCloud for more information about the process of review of structure, the General Secretary said that the Central Committee would have an opportunity to make a decision on the proposed new resource sharing system. Unit Committees would discuss their ways of operating. But a full discussion would be inappropriate while the views of the churches were being sought through the visitation process. He hoped the Central Committee would authorize the Executive Committee to make recommendations to the Programme Guidelines Committee of the Assembly. Decisions about realignment might not be possible until the Central Committee in 1984. He also hoped that a way might be found, perhaps through a series of consultations, to achieve more fruitful relations with regional conferences.

3. MODERATOR'S REPORT TO CENTRAL COMMITTEE

The Moderator indicated that his report to Central Committee would include references to the financial situation, staff leaving after long service, the important reports which would be before the Committee, Assembly preparations and team visits, actions on banks used by the Council, work on Orthodox concerns and on WCC structures, and the special visits made to Turkey, Lebanon and Poland. He would ask Central Committee to reflect on ways in which Assembly preparatory materials could be used in congregations, and on the problem of churches which had not yet made any financial commitment to the Assembly budget. He would speak of what the Council hoped the member churches, delegates, staff and host country would contribute to the Assembly and what these groups might expect to receive from it.

4. CENTRAL COMMITTEE PROGRAMME

The General Secretary introduced the draft agenda and timetable for the Central Committee. The proposed arrangements were approved.

5. APPLICATIONS FOR MEMBERSHIP

The General Secretary presented the applications for membership.

a) Orthodox Church of Finland

It was agreed to recommend that the Central Committee accept the Orthodox Church of Finland as a full member church of the World Council of Churches.

b) Methodist Church in India

It was agreed to recommend that the Central Committee accept the Methodist Church in India as a full member church of the World Council of Churches.

c) Methodist Church in Samoa

It was agreed to recommend to the Central Committee that the Methodist Church in Samoa, at present an associate member church, be accepted as a full member church of the World Council of Churches.

d) Joint Board of the Moravian Church in Tanzania

It was agreed to recommend that the Central Committee accept the Joint Board of the Moravian Church in Tanzania as a full member church of the World Council of Churches.

6. ORTHODOX CONCERNS

In response to the request of the Executive Committee in February 1982 that some of the concerns expressed at the Sofia Consultation be followed up, Prof. Sabev presented a progress report on relationships with Eastern Orthodox Churches.

A. Orthodox participation in the WCC's activities since the Nairobi Assembly

This section of the report included details of regular meetings of Orthodox representatives during sessions of the Central Committee; contributions of Orthodox hierarchs, theologians and lay persons to major WCC conferences and consultations; Orthodox participation in a wide range of ecumenical meetings organized by sub-units; the contribution of Orthodox, both delegates and staff, to the drafting of WCC documents; efforts to strengthen the presence of Orthodox thinking in WCC activities, including publications; and Orthodox participation in preparations for the Sixth Assembly. The report noted that to carry out all these activities and to increase the ecumenical involvement of the Orthodox member churches, a larger number of Orthodox on the staff was needed.

B. Proportional representation of Orthodox Churches on official WCC bodies

The report analysed the present Orthodox representation on WCC governing bodies, commissions and working groups and referred to the Constitution and Rules regarding representation of various categories. It was suggested that the number of Central Committee members might be increased in order to help meet the Orthodox concern for more adequate representation.

C. Procedure for the adoption of documents which reflect the emerging ecumenical consensus on doctrinal issues

On behalf of the General Secretary an amendment of the Rules of Debate for Deliberative Sessions was submitted for further consideration.

D. Insertion of Baptism into the Basis of the WCC

Prof. Sabev reported that a number of ecumenically experienced Orthodox and Protestant church leaders and theologians had been asked for initial written reactions to the proposal of the Sofia Consultation that Baptism be added to the WCC Basis of membership. A further progress report would be given when all replies had been received.

Metropolitan Chrysostomos and Archbishop Kirill expressed gratitude for the detailed information contained in the report but stressed that the representation of Orthodoxy in all activities of the WCC was still inadequate and difficult. Archbishop Kirill pointed out that, with the acceptance of the Finnish Orthodox Church, Orthodox membership of the WCC could not increase further whereas the number of Protestant churches would continue to do so and the gap between the two would widen. He proposed that there should be a fixed percentage of Orthodox members of committees and commissions and suggested that confessional balance would be achieved by including 25%-30% of Orthodox.

Dr Raiser reminded the Committee that after extensive discussion it had been agreed together with the Orthodox members of the Central Committee that 18%-19% of delegates would be an adequate representation at the Vancouver Assembly and additional seats had been allocated to the Orthodox to achieve this level. The composition of the Assembly provided the basic guidelines for determining the composition of the next Central Committee. Archbishop Kirill's proposal was based on the premise that the WCC should be composed according to confessional groups, but the Council had always maintained that its basic constituent elements were churches, not confessional groups. The WCC also had to consider the relationship in its governing bodies of the claims of regional representation to confessional representation. Archbishop Kirill said he had mentioned 25%-30% not as a proposal for the Vancouver Assembly but as a target for the future.

The report was referred to the Programme Sub-Committee.

At a later session, Metropolitan Chrysostomos reported that the Programme Sub-Committee had considered the progress report on Relationships with Eastern Orthodox Churches in follow-up of the recommendations from the consultation held in Sofia in May 1981 and had reviewed Orthodox participation in the activities of the WCC since the Nairobi Assembly. The Sub-Committee recommended that the Executive Committee:

i. express its appreciation for the information survey presented in this progress report and recognize the notable increase in Orthodox participation reflected;

ii. commend the process of consultation initiated with a representative and competent group of advisers regarding the proposed insertion of Baptism into the Basis of the World Council of Churches and express the hope that conclusions might be available by the time of the Vancouver Assembly;

iii. recommend to the Central Committee the adoption of the proposed amendment to the Rules of the WCC specifying the procedure to deal with "Matters concerning Churches' Ecclesiological Self-understanding";
(see also page 17 : Amendment to Rules of Debate);

iv. vote to transmit to the Preparations for Nominations Committee of the Assembly a Memorandum regarding proportional representation of Orthodox Churches on official WCC bodies.*

After discussion and amendment of the Memorandum, the Executive Committee accepted the recommendations of the Programme Sub-Committee.

7. FIFTH REPORT OF THE JOINT WORKING GROUP

Dr Raiser introduced the Fifth Report of the Joint Working Group between the Roman Catholic Church and the World Council of Churches. Following the discussion of the draft document by the Executive Committee in February 1982, the JWG had met and prepared the final revision. The report was now being submitted to the authorities of the two parent bodies. It could not be made public until the response of the Vatican had been received later in the year, but it would be discussed during Central Committee in the Committee on the General Secretariat and in plenary and it was hoped that the Central Committee would formulate a response noting some of the difficulties in relationships and expressing

*The matter was further discussed in the Central Committee and the Memorandum revised and adopted there.

hopes for the future. It was suggested that the response of the WCC be finalized by the Executive Committee in February 1983. The report would be published in the Work Book and presented to the Assembly for response and guidelines for future work.

The document was basically a report on the activities of the JWG since 1975 and a summary of ideas and proposals for future work. The most notable new emphases were the proposals regarding ecumenical learning and formation. It was felt that in future the JWG should move from an emphasis on study to programmes of a pastoral nature and that more emphasis should be given to regional and local relationships. The JWG itself should become more fully representative in terms of confessions and regions, and should provide for regular sharing of information about collaboration.

There was a full discussion of WCC/RCC relations at international and national levels. The report was referred to the Programme Sub-Committee.

At a later session, Metropolitan Chrysostomos reported the recommendation of the Programme Sub-Committee that the Executive Committee:

a) receive the Fifth Official Report of the Joint Working Group, with the understanding that it be discussed fully in the Committee on the General Secretariat which is being asked to recommend its approval to the Central Committee;

b) transmit to the Committee on the General Secretariat Notes which indicate some of the questions that should be addressed in a response by the Central Committee to this report;

c) request the Central Committee to authorize the Executive Committee to review and finalize the WCC response at its meeting in February 1983 in the light of further contacts with partners on the RCC side. Meanwhile both the report and the response would remain internal documents.

After discussion and amendment of the Note, the Executive Committee accepted the recommendations of the Programme Sub-Committee.

At a special session of the Executive Committee held on 22 July, the General Secretary reported on further discussions by the Officers and proposed a further amendment of the Note, which was agreed. (The Note as finally agreed appears in Appendix IV).

8. PUBLIC ISSUES

A) Lebanon

Mr Koshy presented a Note on the Israeli invasion of Lebanon. He paid tribute to the Middle East Council of Churches and its staff for their Christian witness at this difficult time. The WCC had restated its position on the situation and responded by providing humanitarian assistance with the support of churches in many parts of the world. The General Secretary of the MECC had welcomed the Executive Committee's decision to send a delegation to Lebanon. Dr Rubeiz outlined the tentative programme for the team, which hoped to return to Geneva by 25 July. Mr Koshy was asked to prepare a draft statement for discussion by the Central Committee after the delegation had presented its report.

B) Extrajudicial executions

Mr Koshy presented a Note on extrajudicial executions. It was suggested that Central Committee might make a statement describing the phenomenon in general without reference to any particular country, noting the alarming increase in such killings, and asking churches to take all possible measures against them. Prof. Miguez-Bonimo welcomed the document. The statement should stress that the goal of such operations is the intimidation of the total population, that "disappearance" as the normal form of detention is becoming more and more common, and that one of its most demonic aspects was the attempt to deny the very existence of such persons. Some members felt that the statement would be weakened if it did not mention specific countries. The General Secretary pointed out that the 1977 Central Committee statement on torture had also concentrated on an important phenomenon which is so widespread that any listing of countries would be inadequate. It was also suggested that other forms of terrorism and deprivation of life might be included. Mr Koshy stressed the need to focus here on the action of governments, which were responsible for the protection of the rights of their citizens and the investigation of such killings.

C) UN Special Session on Disarmament

Mr Koshy presented a Note on the UN Second Special Session of the General Assembly devoted to Disarmament, 7 June to 10 July 1982. Factors which might account for the apparent failure of the session included the unfavourable political climate, the preference of the two super-powers for bilateral negotiations, and the magnitude of the issues. There were, however, several positive comments to be made about the holding of the session and several major tasks for the churches could be identified.

Metropolitan Gregorios said that, since it was Non-Governmental Organizations rather than the UN which reached the people, the

churches should organize their own major programme for disarmament. Archbishop Kirill agreed that churches could play an important role in forming public opinion, which was often too emotional, but felt that the recommendations needed to be more specific. Bishop Hempel stressed that while Christian work for peace and disarmament was, in principle, one in all countries and societies, each church had to work with its own political, social, cultural and religious context. Each had its own tradition of involvement in the peace movement and must work out its own specific contribution. Dr Preus felt that there was strong public opinion in the USA for nuclear disarmament but that it was difficult to contact a similar public movement in Eastern Europe. Metropolitan Antonie referred to the large popular movement for peace in Romania which was supported by the government.

D) Falkland Islands / Malvinas

Prof. Miguez-Bonino, on behalf of the member churches in Argentina, thanked the General Secretary for his cable at the time of the conflict in the South Atlantic. However, he expressed some disappointment that there had been no contact with the churches until they took the initiative, and they felt that the response had been too general and timid. The General Secretary pointed out that in such complex situations the Council could not act without some word from the churches involved. It was hoped to arrange a meeting of British, Argentinian and other Latin American participants during Central Committee to discuss the promotion of reconciliation and to consider how to alert churches to such potential conflict situations in future.

9. CONSULTATION ON THE CHURCHES' INVOLVEMENT IN SOUTHERN AFRICA, ZAMBIA, 24-28 MAY, 1982

Ms Jiagge presented the report and recommendations of the consultation. She spoke of the confidence in the WCC shown by the participants, and highlighted the discussions on the conflict between capitalism and socialism and traditional African ideology, and on the effect of transnational corporations in South Africa where apartheid was buttressed by economic advantages. Dr Barkat spoke of the critical attitude of participants towards the actions of churches and governments in the region, with their dependence on South Africa. There were recommendations calling on the churches to be positively involved with and through the liberation movements. Dr Raiser commented that the main purpose of the meeting was not to interpret the situation in Southern Africa, on which participants were generally agreed, but to find ways to strengthen and focus the obedience of the churches. He had been struck by the seriousness with which participants had tackled the question of the responsibility of African churches. Particular attention would need to be given to the recommendations regarding information and communication and to those concerned with WCC programme activities, especially in the field of theological edu-

cation and human rights. Mr Koshy added that discussions were continuing with AACC on the growing violation of human rights in independent African states. A place should be found on the Assembly agenda for the concerns of Southern Africa and Namibia.

The report was referred to the Programme Sub-Committee.

At a later session, Metropolitan Chrysostomos, on behalf of the Programme Sub-Committee, recommended and the Executive Committee agreed:

a) to receive the document with recommendations from the joint AACC/PCR (WCC) Consultation on Churches' Involvement in Southern Africa held in Kitwe, Zambia, May 1982, with the understanding that it will be fully discussed in the Committee on the Programme Unit on Justice and Service;

b) to transmit to the Committee on the Programme Unit on Justice and Service a Memorandum (Appendix V) suggesting elements for a response by Central Committee to the recommendations of the consultation;

c) to request the Committee on the Programme Unit on Justice and Service, as well as the Assembly Preparations Committee, to give particular attention to the recommendations regarding the programme of the Assembly.

10. SPECIAL FUND TO COMBAT RACISM

Dr Barkat reported the recommendations of the PCR Commission for grants from the Special Fund to organizations of the racially oppressed and groups caring for the victims of racial injustice. In response to the request of the Executive Committee in Dresden, efforts had been made, with the help of churches and councils, to find new groups which are responding to racism in the 1980s but not many new names had been received and the majority of groups recommended for grants had been supported before. Eighty-four applications had been received out of which fifty-six had been recommended by the PCR Executive for approval of the Executive Committee.

After discussion and some amendment of the proposals, the Executive Committee agreed to approve grants in the total amount of US$ 489,500 (see Appendix VI).

Dr Preus voted against the grant to the Lakota Treaty Council, Pine Ridge, USA, to which his church had refused support, and Bishop Harms voted against the grant to the Anti-Apartheid Movement and the Information Centre on Southern Africa in the Federal Republic of Germany, on the grounds that money for them could be found locally. It was agreed that there should be an embargo on the public announcement of the grants until 8 September so that information might be received by the member churches prior to such announcement.

11. JEWISH-CHRISTIAN DIALOGUE

Mr Brockway reported that, following discussion of the proposed "Guidelines on Jewish-Christian Dialogue" by the Executive Committee in February 1982, the original document was sent to officers of fifteen member churches in Europe, North America, Asia and the Middle East; to eight councils of churches throughout the world, and to the Presidents of the World Council. Most had replied either verbally or in writing. Detailed comments had been made by the churches in the Middle East. On the basis of these criticisms and suggestions, two sections of the document in particular had been rewritten and the revised text, entitled "Ecumenical Considerations on Jewish-Christian Dialogue" was now submitted for consideration and appropriate action. It was hoped that the Executive Committee would give general approval to the Considerations as a means of facilitating dialogue between Christians and Jews.

In discussion, a number of comments and suggestions for amendment were made. The General Secretary suggested that the document be utilized together with the general "Guidelines on Dialogue" adopted by the Central Committee in 1979. With the understanding that final revisions would be made where appropriate in the light of the comments made, the document was then received and commended to the churches for study and action. The Programme Sub-Committee was asked to make some of the editorial changes suggested in discussion.

The edited document appears in Appendix VII.

12. CHRISTIAN-MUSLIM RELATIONS

Dr Mulder presented "Christians and Muslims living and working together: ethics and practices of humanitarian and development programmes", the final report of the Christian-Muslim dialogue meeting held in Colombo, Sri Lanka, 30 March to 1 April, 1982. This included recommendations on Christian-Muslim cooperation, on refugees and on minorities. Attached to the document was the report of the WCC delegation which had met following the dialogue on 3 to 5 April, to evaluate the meeting and formulate recommendations to the WCC and its member churches. Dr Mulder briefly outlined the history of WCC relationships with Muslims, including the three main global Muslim organizations.

The General Secretary spoke of his hesitations regarding some of the recommendations on the future structure for continuing dialogue. Dr Kang, Dr Simatupang and Prof. Kyaw Than stressed the need to continue the dialogue but warned that the WCC should move cautiously. Mr Leite spoke of the increasing relevance of the dialogue in Portugal, where there were now many Muslim refugees, and for Europe as a whole. Archbishop Kirill referred to the good relations which had developed recently between Christians and Muslims in the USSR, and to the frustration felt by the partici-

pant from his church at the Colombo meeting, which had been a political negotiation rather than a theological dialogue.

After a full discussion, the Executive Committee agreed:

i. to express satisfaction that the Christian-Muslim consultation in Colombo had been held;

ii. to note the recommendations made;

iii. to follow up the programmatic concerns raised in the recommendations; to continue liaison with the World Muslim Congress and to discuss with other world Muslim bodies the possibility of being involved in Christian-Muslim dialogue.

13. SIXTH ASSEMBLY

A. Assembly delegates

Ms Skuse presented statistical information on the delegates named by the member churches. As of 16 July, 693 delegates had been named in the 85% category out of the 780 expected. A number of churches had not yet named any or all of their delegates, leaving 87 vacant seats at that date. It was noted that the majority of member churches had complied with the criteria established by Central Committee in 1980 regarding the composition of their delegations and the balance of clergy and laypersons, women and youth. All churches which had not complied had been asked to reconsider and a number had submitted revised delegations. The proportion of women (25.3%) and youth (10.1%) was higher than at Nairobi, though not yet as high as had been hoped.

Ms Skuse then presented the names it was proposed to nominate to the churches for the 15% category of delegates. The Nominations Committee had given priority to women and youth to improve the overall balance in the Assembly, and to persons from other regions of the world than Western Europe and North America to improve geographical balance. A number of questions were raised about individual names and some problems held over for further discussion.

It was finally agreed:

i. to recommend to the Central Committee the names of 120 persons for nomination to the churches in the 15% category of delegates;

ii. to approve the names of an additional 15 persons for eventual nomination after further discussion with their churches, some of which had not yet named their full complement of delegates;

iii. to recommend to Central Committee that the Officers be authorized to finalize the list of nominations for the 15% category of delegates.

B. Advisers

In an extra session on 22 July, Ms Skuse presented the list of proposed Advisers for the Issue Groups at the Assembly. The list included 48 names but it was suggested that 5 Advisers be appointed to each of the 8 Issue Groups, with the exception of Justice (6) and Witnessing (7). In addition, 9 Advisers would have to be appointed for the Assembly Worship Committee, and 38 for other needs of the Assembly.

There was a full discussion of the names proposed and a number were deleted to reach the required total of 43. Much concern was expressed about the lack of confessional and geographical balance in the list. Ms Skuse and the General Secretary pointed out that it was not possible to achive all the normal balances in such a list; the principal criteria for selection had been competence in the issue and involvement with WCC programmes since the Nairobi Assembly.

It was agreed to propose 38 names to the Central Committee for Advisers for the Issue Groups, 5 places being left open in various Groups for appointment after further discussion. Dr Simatupang abstained from voting. It was also agreed to recommend 9 names to the Central Committee for Advisers for the Worship Committee at the Assembly.

The Executive Committee further agreed to recommend to the Central Committee that the Officers be authorized to complete the appointment of Advisers for the Issue Groups and for other needs of the Assembly such as plenary presentations, clusters, committees and other special needs, as well as to invite speakers and guests. In the appointment of the remaining Advisers, the Officers were asked to take into account the confessional and geographical imbalances in the present list.

14. REVIEW OF POLICY AND PROCEDURES REGARDING STAFF APPOINTMENTS AND REAPPOINTMENTS

In a closed session, Ms Skuse reported on the discussion in the Staffing Committee on the review of policy and procedures regarding staff appointments and reappointments in the light of the experience of carrying out the procedures laid down by the Central Committee in 1977 and 1980, and the process of regular performance appraisal.

The present rule was that a member of the programme staff was appointed for three years. Another rule called for a review of the

appointment a year before the termination of the three-year period. In the case of staff in their first appointment, this could often mean, because of the times of meeting of the Executive and Central Committees, reviewing the appointment after only 18 or 21 months of service. In view of the complexity of the work and of the fact that many staff had to undergo language training, it was difficult to appraise the performance of the staff member after so short a time. It was equally difficult for the staff member to be sure as to whether he/she wished to continue.

After discussion, the Executive Committee agreed to recommend to the Central Committee that the first appointment be for four years and subsequent reappointments be for three years, with a maximum of ten years. This would enable the staff, the committees, the General Secretariat and the Executive Committee to make a better appraisal of the staff member's performance and of the appropriateness of reappointment.

A recommendation of the Staffing Committee regarding the appointment of staff to senior posts was withdrawn after discussion by the Executive Committee.

15. REPORT OF THE NOMINATIONS SUB-COMMITTEE

In a closed session, Ms Skuse, on behalf of the Nominations Sub-Committee, presented the names proposed for appointment as the core group of the Nominations Committee for the 1983 Assembly. It was understood that the group would work largely by correspondence and in consultation with other people. It was noted that proposals for the full Nominations Committee of 30 members would be before the Executive Committee in February 1983.

After discussion and the addition of one name, the Executive Committee agreed to recommend to the Central Committee:

i. That the following persons be appointed as the core group of the Nominations Committee for the Assembly:

Mr Harry A. Ashmall	Western Europe	Reformed
Mr John Doom	Pacific	Reformed
Ms Frieda Haddad	Middle East	Eastern Orthodox
Metropolitan Juvenaly	Eastern Europe	Eastern Orthodox
Ms Olivia Muchena	East, Central & Southern Africa	Methodist
Rev. Orlando Santos de Oliveira	Latin America	Anglican

Bishop Roland J. Payne	West Africa	Lutheran
Ms Margaret Sonnenday	USA	Methodist
Bishop Neville W. de Souza	Caribbean	Anglican
U Kyaw Than	Asia	Baptist

ii. That Mr Harry Ashmall be appointed moderator of the core group.

16. MEMBERSHIP OF CENTRAL COMMITTEE

On the recommendation of the Programme Sub-Committee, the Executive Committee agreed to request the Central Committee to authorize the Preparation for Nominations Committee of the Assembly to make full use of the provisions of Article V, 2 b) of the Constitution of the WCC, according to which the Central Committee can include up to 145 members coming from full member churches, and 5 additional members coopted from the representatives of associate member churches. This possibility of increasing the size of the Central Committee from the present level of 130 members should be considered seriously in order to provide for adequate proportional representation.

17. AMENDMENT OF RULES OF DEBATE

On behalf of the Nominations Committee, Ms Skuse recommended that a new paragraph b) after the present paragraph a) be inserted in the Rules of Debate, section 6 on Deliberative Sessions.

After discussion and amendment, it was agreed to recommend to the Central Committee that the section on Deliberative Sessions be amended as follows:

" 6. DELIBERATIVE SESSION

The Assembly shall sit in deliberative session when the matters before it are of such a theological or general policy nature that detailed amendment is impracticable. Reports of sections shall be discussed in deliberative session. Any committee or other body reporting may recommend to the Business Committee that its report be considered in deliberative session.

The Rules of Debate applicable to a deliberative session are the same as those for a business session, except that the following additional rules shall apply:

a) Motions Permitted

In addition to privileged motions or the motion to close debate, under paragraphs 5 j) and k), the only motion which may be proposed regarding matters to be considered in a deliberative session are:

1) to approve the substance of the report and commend it to the churches for study and appropriate action;

2) to refer to the body reporting with instructions to consider whether a new or different emphasis or emphases shall be incorporated in the report;

3) to instruct the body reporting to provide, in consultation with the Business Committee, for an open hearing on the report before reporting again.

b) Matters concerning Churches' Ecclesiological Self-understanding

Where a matter being raised is considered by a member to involve the ecclesiological self-understanding of his/her church, he/she may request that it be not put to the vote. The moderator will then seek the advice of the Business Committee or the Executive Committee in consultation with the member. If it is established by consensus that the matter does in fact involve the dogmatic identity of the member's church, then it should be dealt with in deliberative session without vote, and by appropriate commendation to the churches."

The previous paragraph b) Speaking, will become c).

(See also recommendation of the Programme Sub-Committee, page 7)

18. REPORT OF THE FINANCE SUB-COMMITTEE

Dr McCloud presented the report as follows:

1. Introductory Report to the Central Committee

The Finance Sub-Committee gave attention to the following items which will receive major consideration in the Central Committee:

a) 1981 financial report
b) 1982 financial situation
c) 1983 budget
d) 1984 preliminary budget
e) income projections
f) Sixth Assembly financing

On the basis of the information received and considered by the Finance Sub-Committee, the Moderator will present an introductory report on the financial situation to the Central Committee.

Other items which have been reviewed by the Sub-Committee and which will require consideration by the Finance Committee are the adequacy of present office space in the Ecumenical Centre building, the new Resource Sharing System and the financial chapter of the official Nairobi to Vancouver Report.

2. Computer Systems Progress Report

Following the Executive Committee decision in Dresden to proceed with the acquisition of new computer systems, the Finance Sub-Committee received a progress report on the present state of the matter.

Three main options were considered for which supplier proposals were obtained, i.e.

- a service bureau configuration
- a totally new in-house configuration
- an in-house configuration compatible with the present system, so as to save those applications that are satisfactory.

This third option appears to be the most reasonable in terms of minimum cost and risk.

Discussions are under way with software firms that have been shortlisted for the new accounting system.

An extension of the contract with the present service bureau is being negotiated together with that firm's assistance for the transfer to WCC of the satisfactory applications, so as to allow a smooth transition to the new computer configuration during the course of 1983.

3. Financial charge for portfolio management

Following the decision to separate the endowment funds from the rest of the WCC portfolio, the Finance Sub-Committee recommends that the practice of charging 10% on interest earned as a management for the Finance Department continue to be followed for such funds. This recommendation would also apply to the management of the Kunett Endowment Fund entrusted to the Council by the US Conference for the WCC at the end of 1980.
This was agreed.

The Executive Committee noted that such a fee could not be collected if there was no interest earned, and yet the expenses related to the management of the funds would still exist. It therefore requested that a study be undertaken of the possibility of

charging a fee related to the size of the funds managed and not to that of the interest earned, and that the results of this study be presented to the Executive Committee in February 1983.

4. Staffing matters

The Finance Sub-Committee reviewed the financial implications of staff appointments approved by the Staffing Sub-Committee.

5. Audit Committee Membership

Since the August 1981 Executive Committee decision to appoint Mr. Guy Demole, former member of the Audit Committee, to the Investment Advisory Group, steps have been taken to restore the membership of the Audit Committee to a minimum level.

The following person, resident in Geneva, is recommended for formal appointment by the Executive Committee: Mr. Pierre Favey.

Mr. Favey, who has just retired, was formerly the Manager of the WCC Provident Fund portfolio at the Caisse d'Epargne. He is close to the Geneva National Protestant Church (Reformed) and has expressed willingness to serve the Council.

The two other members of the Audit Committee are the Rev. Jean-Pierre Jornod, moderator, president of the Swiss Protestant Church Federation and Central Committee member, and Mr. Léonard Hentsch, a private banker in Geneva and chairman of the ECLOF Board. Both have expressed support for Mr. Favey's appointment.

The Finance Sub-Committee recommends that the Executive Committee formally appoints Mr. Favey to the Audit Committee. This was agreed.

6. Internal Transfers - CWME

Following the request of the Executive Committee in February 1982 that CWME continue to make internal transfers to the Council as a whole in 1983 and 1984 at the 1982 total transfer level in order to provide an adequate transition period, the CWME Executive, at its meeting in Ventnor, USA, took note of the communication from the Executive Committee and decided that:

- it would leave the 1983 budget line for transfers to the WCC as a whole at the level of 1982, within the policies laid down by the Executive Committee in February 1981 on internal transfers;

- it is prepared to consider the same action for 1984, but requests that this be done in the light of the overall CWME and WCC financial perspectives, when the 1984 budget is established.

The Finance Sub-Committee wishes to report the above decisions to the Executive Committee and to express its appreciation to the CWME Executive for the action taken.

7. Assembly Budget

In reviewing the income situation for the Sixth Assembly and the anticipated expenses, the Finance Sub-Committee has taken note of the fact that, at present, the risk of a deficit is rising, both because of the number of churches that have not responded to the appeals made to them, and because of a possible overrun of the budget due to two main causes:

- the organisation of the Assembly in clusters and issue groups required a much larger number of interpreters operating simultaneously than had been anticipated;

- the rising rate of the US dollar against the Swiss franc has provoked a rise of travel costs beyond the 33% inflation factor that had been allowed for in the budget. A 10% overrun on the travel and accommodation lines of the budget may therefore occur.

The Finance Sub-Committee recommends that the Executive Committee draw the attention of the Assembly Preparations Committee to this situation. The Finance Sub-Committee believes that the present budget must be considered to be a maximum allowable level of expenditure. It therefore suggests that the APC and the staff reconsider these two budget items in light of the fact that the other budget lines remain close to the original projections.

This was agreed.

So far as income is concerned, the Finance Sub-Committee recommends that Commissions and working groups be requested to consider some allocations on interest earned in 1982 and 1983 toward the costs of the Assembly and further to consider special aspects of the Assembly programme, in addition to travel, which might appropriately receive special funding.

This was agreed.

8. Extension of Ecumenical Centre

The Finance Sub-Committee received a report on the situation created by the communication by the Lutheran World Federation of its intention to own and operate a multi-purpose facility that would not only provide office space for the LWF, but also several apartments and other facilities.

The Finance Sub-Committee recommends that the Executive Committee authorize the Officers, accompanied by a few members of the Finance Sub-Committee to meet with a delegation of the LWF, its

Executive Committee members of Central Committee and other members of the Central Committee who represent Lutheran churches.

This was agreed.

The purpose of the meeting and the discussions would be to explore the ramifications of the issue raised by LWF's need for further office space.

The Finance Sub-Committee further recommends that the findings of such discussions be reported to the Finance Committee during this session of the Central Committee for further study and subsequent recommendations.

This was agreed.

9. Finance staff

The Sub-Committee on Finance recommends that the Executive Committee record the Sub-Committee on Finance and the Executive Committee's welcome to the Finance staff who have assumed new responsibilities since our last meeting: Mr Patrick Coïdan, Assistant General Secretary for Finance and Administration, and Mr Archibald Turnbull, Director, Office of Income Coordination and Development. We welcome these colleagues with the full confidence that the financial matters of the Council continue in good hands.

This was agreed.

The Executive Committee received the report of the Finance Sub-Committee and accepted its recommendations.

19. EXPANSION OF THE ECUMENICAL CENTRE

In a closed session on 22 July, Dr McCloud reported that the Officers of the WCC, accompanied by several members of the Finance Sub-Committee, had met a delegation of LWF staff together with LWF Executive Committee members of the WCC Central Committee, and several members of the Central Committee representing Lutheran member churches of the WCC. The purpose of the meeting had been to explore and discuss the implications of the possible ownership by the LWF of a multi-purpose facility to provide office space and apartments for the LWF. The content of that discussion had been shared with the Finance Committee of the Central Committee, which had had an extensive discussion.

The Finance Committee affirmed the position taken by the General Secretary that the departure of the LWC could be interpreted negatively and be detrimental to the ecumenical movement as a whole, and suggested that the WCC should seek solutions which would meet the needs of the LWF and allow its remaining in the same building as the WCC. It was felt that the present nature of

the Ecumenical Centre as an office building with a not-for-profit status under the sole ownership of the WCC should be maintained, and that the WCC should not consider selling any of the land presently owned by the Council, in view of the known and unknown future needs of the WCC. It was felt that the LWF's needs for office space could be met by an expansion of the Ecumenical Centre building. It was suggested that the financing of the expansion should be linked to a long-term commitment on the part of the LWF, initially for a minimum of ten years, and thereafter with minimum five-year renewal periods, and that the WCC's own funds should not finance more than 50% of the cost of the expansion.

It was noted that the WCC as well as the LWF needed residential facilities and suggested that they might explore possible solutions in common.

It was agreed to report the matter to the Central Committee along these lines.

20. PROVIDENT AND RETIREMENT FUND BOARDS

It was reported that at their meeting on 20 July 1982 the Provident and Retirement Foundation Boards had considered the future membership of the Board of the Retirement Foundation. The mandate of three members, Mr Ans van der Bent, Mr Herman de Graaf, and Ms Simone Mathil, would terminate in February 1983; the three members were prepared to accept another mandate.

On the recommendation of the Boards, the Executive Committee agreed to appoint these three members to the Board of the Retirement Foundation for three years as from 1 March 1983.

It was noted that the election of members representing active staff to the Board of the Provident Fund was the responsibility of the members of the Foundation.

21. FUTURE MEETINGS

The following dates for meetings of the Executive Committee were noted:

28 February - 4 March 1983	Geneva
21 - 23 July 1983 (arrival 20 July)	Vancouver

22. CLOSING ACTIONS

Closing worship was led by the Moderator.

APPENDIX I

ATTENDANCE

PRESENT

Presidents:	Hon. Ms Justice A.R. Jiagge
	Prof. J. Miguez-Bonino
	Dr T.B. Simatupang
	Most Rev. O. Sundby
	Dr C. Wedel
Officers:	Most Rev. E.W. Scott (Moderator)
	Ms J. Skuse (Vice-Moderator)
	Rev. Dr P.A. Potter (General Secretary)
Members:	His Eminence Metropolitan Antonie
	Mr H.A. Ashmall
	Mr Bena-Silu
	His Eminence Metropolitan Chrysostomos
	His Eminence Metropolitan Dr Paulos Mar Gregorios
	Bishop Dr H.H. Harms
	Bishop Dr J.W. Hempel
	Rev. Dr Won Yong Kang
	His Eminence Archbishop Kirill (Goundiaev)
	Rev. J.M. Leite
	Rev. Dr J.O. McCloud
	Rev. Dr D.W. Preus
	Ms D. Sampath
	Prof. Kyaw Than
	Ms P. Webb
Observer:	His Eminence Metropolitan Emilianos
Staff:	Rev. Dr P. Abrecht
	Rev. S. Amirtham
	Ms M. Assaad
	Prof. Dr A.M. Barkat
	Rev. Dr U. Becker
	Ms M. Béguin-Austin
	Rev. J. Bluck
	Rev. Dr K.R. Bridston
	Rev. A. Brockway
	Rev. E. Castro
	Mr P. Coĭdan
	Mr T. Davies
	Mr V. Hsu
	Mr N. Koshy
	Rev. Dr W. Lazareth
	Mr P. Moss
	Rev. W. Perkins
	Rev. Dr K. Raiser
	Dr G. Rubeiz
	Prof. T. Sabev

Staff (continued):	Rev. Dr J. de Santa Ana
	Canon D. Tatchell
	Dr J.B. Taylor
	Dr R. Traitler
	Mr A. Turnbull
	Rev. B. von Wartenberg
	Mr E. Weingärtner
Interpreters:	Ms N. Bobrova
	Ms I. Friedeberg
	Ms R. Poulet-Ginglas
Minute writer:	Ms A. Burrows
Administration:	Ms R. Green

APOLOGIES

Honorary President:	Rev. Dr W.A. Visser't Hooft
President:	His Holiness Iliya II
Officer:	His Holiness Karekin II (Vice-Moderator)
Member:	Rev. J.G. Gatu

APPENDIX II

MEMBERSHIP OF SUB-COMMITTEE

Sub-Committee on Finance

Rev. Dr J.O. McCloud (Moderator)
His Eminence Metropolitan Antonie
Mr H.A. Ashmall
Mr Bena-Silu
Bishop Dr H.H. Harms
Most Rev. E.W. Scott
Most Rev. O. Sundby
Dr C. Wedel

Sub-Committee on Programme

His Holiness Karekin II (Moderator)
His Eminence Metropolitan Chrysostomos
Rev. J.G. Gatu
His Eminence Metropolitan Dr Paulos Mar Gregorios
Bishop Dr J.W. Hempel
His Holiness Iliya II
Prof. J. Miguez-Bonino
Rev. Dr D.W. Preus
Ms P. Webb

Sub-Committee on Staffing and Nominations

Ms J. Skuse (Moderator)
Hon. Ms Justice A.R. Jiagge
Rev. Dr Won Yong Kang
His Eminence Archbishop Kirill
Rev. J.M. Leite
Ms D. Sampath
Dr T.B. Simatupang

APPENDIX III

LETTER TO MEMBER CHURCHES OF THE WCC IN LEBANON AND THE MIDDLE EAST COUNCIL OF CHURCHES

Dear Friends,

The Executive Committee of the World Council of Churches, meeting in Geneva from 15 - 17 July, send you cordial greetings. We have been poignantly reminded of the situation in Lebanon by the absence of one of our Vice-Moderators, His Holiness Karekin II.

Your country, your people and your churches have been very much in our thoughts and prayers during this meeting. Churches around the world have expressed their deep distress about the destruction of human lives and the large-scale suffering caused to hundreds of thousands of Lebanese and Palestinians. The General Secretary in his message to the Officers of the MECC on 17 June gave expression to the continuing concern of the WCC and to its commitment to all people in Lebanon.

It is as a visible expression of that concern and commitment that we send to you at this time this delegation comprised of Archbishop Sundby (Primate of Sweden and one of our Presidents) the Revd Jacques Maury (President of the Protestant Federation of France), Bishop Maximos of Pittsburgh (Greek Orthodox Archdiocese of North and South America).

We are deeply grateful to them for undertaking this mission to express concrete fellowship and solidarity with all the churches and people in Lebanon.

We share with you the pain and suffering of the Lebanese and Palestianian peoples. We are encouraged and inspired by your courageous witness under the present difficult circumstances, your ministry to the needs of the people and your commitment to the work of atonement.

We hope that this visit will enable us to receive firsthand impressions about the situation in Lebanon through the conversations that the members of the delegation will have with you, the Muslim community, the government of Lebanon and other groups you may suggest. It will also provide us an opportunity to understand how we can be of better assistance to you and all the people in Lebanon.

Through various statements and actions, the WCC has expressed a clear position on the different aspects of the current conflict in and around Lebanon. We pray for the peoples of Lebanon, Palestine and Israel, that they may all live in peace and security.

The delegation will be with you at the time of our Central Committee meeting. We assure you of our continuing intercessions

as we look forward to its return to report to the Central Committee.

In the name of the Lord who has enlisted us all in the service of reconciliation,

On behalf of the Executive Committee

Edward W. Scott
Moderator, Central Committee

Philip Potter
General Secretary

APPENDIX IV

NOTES FOR THE GENERAL SECRETARIAT COMMITTEE IN DISCUSSING THE FIFTH REPORT OF THE JOINT WORKING GROUP BETWEEN THE ROMAN CATHOLIC CHURCH AND THE WORLD COUNCIL OF CHURCHES

1. It is acknowledged on all sides that there is only one ecumenical movement, the Roman Catholic Church being involved in the same movement of which the WCC is regarded as a privileged instrument. Some questions arise from this:

   a) Do we in the WCC have a common understanding of the basis and goal of the one ecumenical movement? Can we re-state it briefly from previous documents, or reformulate it in terms of present experience?

   b) Can we invite the Roman Catholic Church to restate its understanding of the one ecumenical movement, and of the role of the WCC in that movement?

   c) While the World Council of Churches, against its desires, has to proceed for the time being without the benefits of the membership of the Roman Catholic Church in it, how can it remain true to the task of searching for visible unity among all Christians, and not be forced into the false identity of being a non-Roman fellowship?

   d) Are we now ready to initiate a new study and discussion on the ecclesiological self-understanding of the WCC, and to specify how this affects the relations with the Roman Catholic Church?

2. WCC member churches, as well as the Roman Catholic Church, are now engaged in bilateral conversations with particular churches and confessions represented through Christian World Communions, in addition to the multilateral dialogue within the fellowship of the WCC. This raises some questions:

   a) Are there some common concerns which emerge from our member churches' bilateral conversations with the Roman Catholic Church which we should now discuss within the fellowship of the WCC, e.g. Papal Primacy, Authority, Mariology?

   b) How can the Roman Catholic Church help the WCC to benefit from the insights they have gathered from their experience in these bilateral conversations?

3. The fact that Roman Catholic theologians are full members of the Faith and Order Commission of the WCC raises some questions, particularly in regard to agreed statements like those

on Baptism, Eucharist and the Ministry. What is the procedure for the Roman Catholic Church to receive these documents and comment officially on them, recognizing that their theologians had a share in formulating them?

4. It is recognized that the Joint Working Group is one of the many levels at which relations between WCC member churches and the RCC exist. From a careful reading of the Fifth Report there is reason to think that relations at the central level may not be particularly productive for some time. What can be done to promote these relations at other levels - local, state, national, regional, etc.?

   a) Is there more openness for ecumenical relationships at the level of theological seminaries, religious orders, etc. and, in the case of the latter, who would be their dialogue partners on the WCC side?

   b) Should there be more symbol-rich (rather than intellectual) common celebrations between Roman Catholics and WCC member churches at different levels? Can a study be made of what is now being done at the local and national levels?

APPENDIX V

MEMORANDUM FROM THE EXECUTIVE COMMITTEE REGARDING THE AACC/PCR (WCC) JOINT CONSULTATION HELD IN KITWE, ZAMBIA, IN MAY 1982, ON CHURCHES' INVOLVEMENT IN SOUTHERN AFRICA

The Executive Committee received with appreciation the report of the Joint Consultation of the All Africa Conference of Churches (AACC) and the Programme to Combat Racism of the World Council of Churches (PCR/WCC) on Churches' Involvement in Southern Africa. The Executive Committee took note of the fact that Southern Africa has entered the most critical phase in its history with the intensification of liberation struggles in South Africa and Namibia, the accelerated militarization of South Africa and its attempts at destabilization of the countries in the region. The Executive Committee rejoices in the determination of the churches in Southern Africa to fulfil their continuing prophetic role in the liberation struggle and their willingness to contribute materially and spiritually to the struggle for independence and justice in Southern Africa.

The Executive Committee welcomes the emphasis upon the joint responsibility of the AACC and the WCC for making the international community fully aware of the actual situation in Southern Africa by equipping the churches theologically to deal with issues raised by the liberation struggle.

It is understood that the recommendation of this Committee will be dealt with by the Unit II Committee. The Executive Committee strongly urges the Unit Committee to formulate a further response to these recommendations as a whole, underlining the significance of this strong concern coming from representatives of the African churches. It is important that the Central Committee re-state and re-emphasize its continuing commitment to the struggle for liberation of South Africa.

There are a number of recommendations which are addressed to the AACC, churches in South Africa and the African churches in general. The AACC should be urged to bring all the recommendations to the attention of its member churches through its appropriate organs.

The Executive Committee is aware that a number of recommendations have programmatic implications which go well beyond the Vancouver Assembly. The Unit Committee should provide for a mechanism for these recommendations to be dealt with by the next Central Committee.

The Central Committee should be requested to express its deep appreciation of the leadership of AACC and the Christian Council of Zambia for their full cooperation in taking co-responsibility for the organization of this consultation.

APPENDIX VI

SPECIAL FUND TO COMBAT RACISM - LIST OF ALLOCATIONS FOR 1982

I. RACIALLY OPPRESSED GROUPS

	US Dollars
A F R I C A	
*African National Congress (ANC)	65,000
*Pan Africanist Congress of Azania	45,000
*South West Africa Peoples Organization (SWAPO)	100,000
	210,000
A S I A	
*National Council for Combatting Discrimination, Tokyo	11,500
A U S T R A L A S I A (Australia and New Zealand)	
Australia	
Federation of Land Council, Alice Springs	11,000
*Foundation for Aboriginal and Islander Research Ltd.	10,000
*Kimberley Land Council, Derby	6,000
*North Queensland Black Publishing Co., Townsville	6,000
South Eastern Land Council, Northcote	6,000
Yiyili Aboriginal Community School, Fitzroy Crossing	6,000
New Zealand	
*Te Ropu Tomokia, Auckland	6,000
	51,000
P A C I F I C	
New Caledonia	
*Front Indépendantiste de Nouvelle Caledonie, Nouméa	6,000
E U R O P E	
Federal Republic of Germany	
*I.A.F. (Interessengemeinschaft der mit Ausländern verheirateten deutschen Frauen)	4,000
France	
*Association de Marocains en France (AMF)	4,000
*Association des Travailleurs Algériens en France	4,000

	US Dollars
*Association des Travailleurs Haitiens Immigrés en France	4,000
*Mouvement contre le Racisme et pour l'amitié entre les peuples	4,000
*Union Générale des Travailleurs Sénégalais en France	4,000
Netherlands	
Coordination des Associations des Travailleurs Marocains en Europe, Amsterdam	6,000
Portugal	
Information and Documentation Centre Amilcar Cabral (CIDAC)	
(Centro de Informaçao e Documentaçao Amilcar Cabral (CIDAC)	4,000
United Kingdom	
*Institute of Race Relations, London	4,000
Liverpool 8 Law Centre	4,000
Migrants Action Group, London	4,000
*Searchlight	4,000
*Southall Youth Movement	4,000
L A T I N A M E R I C A	54,000
Colombia	
*Consejo Regional Indigena del Cauca (CRIC)	10,000
Panama	
Congreso General Guaymi	10,000
N O R T H A M E R I C A	20,000
USA	
Centre for Third World Organizing (C.T.W.O.)	3,000
Greensboro Justice Fund	10,000
*Indian Law Resource Centre, Washington	3,500
Lakota Treaty Council, Pine Ridge	3,000
Oglala Lakota Legal Rights Fund, South Dakota	3,000
*Southern Africa Support Project, Washington	7,500

	US Dollars
Southern Organizing Committee	3,000
Union Nacional de Panamenos (UNEDP)	3,000
*TransAfrica	30,000
	66,000

II. SUPPORT GROUPS		US Dollars
Asia	-*Japan Anti-Apartheid Committee	3,500
Australia	-*Campaign Against Racial Exploitation	3,500
	-*Institute for Aboriginal Development	3,500
New Zealand	- H.A.R.T.	3,500
Austria	-*Anti-Apartheid Movement in Austria	3,500
Belgium	-*Aktiekomitee Zuidelijk Afrika (AKZA)	3,500
	-*Comité contre le Colonialisme et l'Apartheid	3,500
	- Service Social des Etrangers, Brussels	3,500
Germany (West)	-*Anti-Apartheid Bewegung (AAB) and Informationsstelle Südliches Afrika (ISSA)	3,500
Ireland	- Irish Anti-Apartheid Movement	3,500
Norway	- The Namibia Association, Elversum	3,500
Switzerland	- Anti-Apartheid Movement of Switzerland, Zurich Section	3,500
	- Anti-Apartheid Movement of Switzerland, Geneva Section	3,500
	-*Berne Declaration Group, Zurich	3,500
Canada	-*SACTU Solidarity Committee	3,500
	- Toronto Committee for the Liberation of South Africa (TCLSA)	3,500
USA	- Washington Office on Africa	15,000
		71,000
	TOTAL: US $ 489,500	

*Movements which received grants before

APPENDIX VII

ECUMENICAL CONSIDERATIONS ON JEWISH-CHRISTIAN DIALOGUE

Historical Note

In 1975 the Consultation on the Church and the Jewish People (CCJP) voted to begin the process that has borne fruit in these Ecumenical Considerations on Jewish-Christian Dialogue. The first step was to request preparatory papers from the various regions with experience in Jewish-Christian dialogue. When the Central Committee adopted "Guidelines on Dialogue" in 1979, work on developing specific suggestions for Jewish-Christian dialogue began and, after a period of drafting and revisions, a draft was presented for comments to the International Jewish Committee on Interreligious Consultations (IJCIC), the CCJP's primary Jewish dialogue partner. After discussion in the DFI Working Group in 1980, a revised draft was circulated among interested persons in the churches and comments solicited. Many and substantial comments and suggestions were received.

When it met in London Colney, England, in June 1981, the CCJP adopted its final revisions and submitted them to the DFI Working Group, which adopted them at its meeting in Bali, Indonesia, 2 January 1982, having made its own revisions at a few points. On the advice of the February 1982 WCC Executive Committee, various concerned member churches and various members of the CCJP were further consulted in order to revise and re-order the text. The result, "Ecumenical Considerations on Jewish-Christian Dialogue", was "received and commended to the churches for study and action" by the Executive Committee of the World Council of Churches at Geneva on 16 July 1982.

When it adopted "Guidelines on Dialogue" in 1979, the Central Committee commended them to the member churches "for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation". These "Ecumenical Considerations on Jewish-Christian Dialogue" constitute one such elaboration for dialogue with people of a particular faith. It is anticipated that other specific dialogues with Muslims, Buddhists, Hindus, Marxists, and others will in the future lead to the formulation of additional "ecumenical considerations" relative to dialogue with such adherents of particular faiths and ideologies. In every case, these "ecumenical considerations" should be understood as stages along the way, to be amplified and refined as deeper and wider dialogue provides greater and more sensitive insight into relationships among the diverse peoples of God's one world.

PREFACE

1.1 One of the functions of dialogue is to allow participants to describe and witness to their faith in their own terms. This is of primary importance since self-serving descriptions of other peoples' faith are one of the roots of prejudice, stereotyping, and condescension. Listening carefully to the neighbours'

self-understanding enables Christians better to obey the commandment not to bear false witness against their neighbours, whether those neighbours be of long-established religions, cultural or ideological traditions or members of new religious groups. It should be recognized by partners in dialogue that any religion or ideology claiming universality, apart from having an understanding of itself, will also have its own interpretations of other religions and ideologies as part of its own self-understanding. Dialogue gives an opportunity for a mutual questioning of the understanding partners have about themselves and others. It is out of a reciprocal willingness to listen and learn that significant dialogue grows.

(WCC Guidelines on Dialogue, III. 4)

1.2 In giving such guidelines applicable to all dialogues, the World Council of Churches speaks primarly to its member churches as it defines the need for and gifts to be received by dialogue. People of other faiths may choose to define their understanding of dialogue, and their expectations as to how dialogue with Christians may affect their own traditions and attitudes and may lead to a better understanding of Christianity. Fruitful "mutual questioning of the understanding partners have about themselves and others" requires the spirit of dialogue. But the WCC Guidelines do not predict what partners in dialogue may come to learn about themselves, their history, and their problems. Rather they speak within the churches about faith, attitudes, actions, and problems of Christians.

1.3 In all dialogues distinct asymmetry between any two communities of faith becomes an important fact. Already terms like faith, theology, religion, Scripture, people, etc. are not innocent or neutral. Partners in dialogue may rightly question the very language in which each thinks about religious matters.

1.4 In the case of Jewish-Christian dialogue a specific historical and theological asymmetry is obvious. While an understanding of Judaism in New Testament times becomes an integral and indispensable part of any Christian theology, for Jews, a "theological" understanding of Christianity is of a less than essential or integral significance. Yet, neither community of faith has developed without awareness of the other.

1.5 The relations between Jews and Christians have unique characteristics because of the ways in which Christianity historically emerged out of Judaism. Christian understandings of that process constitute a necessary part of the dialogue and give urgency to the enterprise. As Christianity came to define its own identity over against Judaism, the Church developed its own understandings, definitions and terms for what it had inherited from Jewish traditions, and for what it read in the Scriptures common to Jews and Christians. In the process of defining its own identity the Church defined Judaism, and as-

signed to the Jews definite roles in its understanding of God's acts of salvation. It should not be surprising that Jews resent those Christian theologies in which they as a people are assigned to play a negative role. Tragically, such patterns of thought in Christianity have often led to overt acts of condescension, persecutions, and worse.

1.6 Bible-reading and worshipping Christians often believe that they "know Judaism" since they have the Old Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. Furthermore, no other religious tradition has been so thoroughly "defined" by preachers and teachers in the Church as has Judaism. This attitude is often enforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity.

1.7 For these reasons there is special urgency for Christians to listen, through study and dialogue, to ways in which Jews understand their history and their traditions, their faith and their obedience "in their own terms". Furthermore, a mutual listening to how each is perceived by the other may be a step towards understanding the hurts, overcoming the fears, and correcting the misunderstandings that have thrived on isolation.

1.8 Both Judaism and Christianity comprise a wide spectrum of opinions, options, theologies, and styles of life and service. Since generalizations often produce stereotyping, Jewish-Christian dialogue becomes the more significant by aiming at as full as possible a representation of views within the two communities of faith.

2. TOWARDS A CHRISTIAN UNDERSTANDING OF JEWS AND JUDAISM

2.1 Through dialogue with Jews many Christians have come to appreciate the richness and vitality of Jewish faith and life in the covenant and have been enriched in their own understandings of God and the divine will for all creatures.

2.2 In dialogue with Jews, Christians have learned that the actual history of Jewish faith and experiences does not match the images of Judaism that have dominated a long history of Christian teaching and writing, images that have been spread by Western culture and literature into other parts of the world.

2.3 A classical Christian tradition sees the Church replacing Israel as God's people, and the destruction of the second temple of Jerusalem as a warrant for this claim. The covenant of God with the people of Israel was only a preparation for the coming of Christ, after which it was abrogated.

2.4 Such a theological perspective has had fateful consequences. As the Church replaced the Jews as God's people, the Judaism that survived was seen as a fossilized religion of legalism - a view now perpetuated by scholarship which claims no theological interests. Judaism of the first centuries before and after the birth of Jesus was therefore called "Late Judaism". The Pharisees were considered to represent the acme of legalism, Jews and Jewish groups were portrayed as negative models, and the setting up Judaism as false and ugly.

2.5 Through a renewed study of Judaism and in dialogue with Jews Christians have become aware that Judaism in the time of Christ was in an early stage of its long life. Under the leadership of the Pharisees the Jewish people began a spiritual revival of remarkable power, which gave them the vitality capable of surviving the catastrophe of the loss of the temple. It gave birth to Rabbinic Judaism which produced the Mishnah and Talmud and built the structures for a strong and creative life through the centuries.

2.6 As a Jew, Jesus was born into this tradition. In that setting he was nurtured by the Hebrew Scriptures, which he accepted as authoritative and to which he gave a new interpretation in his life and teaching. In this context Jesus announced that the Kingdom of God was at hand, and in his resurrection his followers found the confirmation of his being both Lord and Messiah.

2.7 Christians should remember that some of the controversies reported in the New Testament between Jesus and the "scribes and Pharisees" find parallels within Pharisaism itself and its heir, Rabbinic Judaism. These controversies took place in a Jewish context, but when the words of Jesus came to be used by Christians who did not identify with the Jewish people as Jesus did, such sayings often became weapons in anti-Jewish polemics and thereby their original intention was tragically distorted. An internal Christian debate is now taking place on the question of how to understand passages in the New Testament that seem to contain anti-Jewish references.

2.8 Judaism, with its rich history of spiritual life, produced the Talmud as the normative guide for Jewish life in thankful response to the grace of God's covenant with the people of Israel. Over the centuries important commentaries, profound philosophical works and poetry of spiritual depth have been added. For Judaism the Talmud is central and authoritative. Judaism is more than the religion of the Scriptures of Israel. What Christians call the Old Testament has received in the Talmud and later writing interpretations that for Jewish tradition share in the authority of Moses.

2.9 For Christians the Bible with the two Testaments is also followed by traditions of intepretation, from the Church Fathers to the present time. Both Jews and Christians live in the continuity of their Scripture and Tradition.

2.10 Christians as well as Jews look to the Hebrew Bible as the story recording Israel's sacred memory of God's election and covenant with this people. For Jews, it is their own story in historical continuity with the present. Christians, mostly of gentile background since early in the life of the Church, believe themselves to be heirs to this same story by grace in Jesus Christ. The relationship between the two communities, both worshipping the God of Abraham, Isaac and Jacob, is a given historical fact, but how it is to be understood theologically is a matter of internal discussion among Christians, a discussion that can be enriched by dialogue with Jews.

2.11 Both commonalities and differences between the two faiths need to be examined carefully. Finding in the Scriptures of the Old and New Testaments the authority sufficient for salvation, the Christian Church shares Israel's faith in the One God, whom it knows in the Spirit as the God and Father of the Lord Jesus Christ. For Christians, Jesus Christ is the only begotten Son of the Father, through whom millions have come to share in the love of, and to adore, the God who first made covenant with the people of Israel. Knowing the One God in Jesus Christ through the Spirit, therefore, Christians worship that God with a Trinitarian confession to the One God, the God of Creation, Incarnation and Pentecost. In so doing, the Church worships in a language foreign to Jewish worship and sensitivities, yet full of meaning to Christians.

2.12 Christians and Jews both believe that God has created men and women as the crown of creation and has called them to be holy and to exercise stewardship over the creation in accountability to God. Jews and Christians are taught by their Scriptures and Traditions to know themselves responsible to their neighbours especially to those who are weak, poor and oppressed. In various and distinct ways they look for the day in which God will redeem the creation. In dialogue with Jews many Christians come to a more profound appreciation of the Exodus hope of liberation, and pray and work for the coming of righteousness and peace on earth.

2.13 Christians learn through dialogue with Jews that for Judaism the survival of the Jewish people is inseparable from its obedience to God and God's covenant.

2.14 During long periods, both before and after the emergence of Christianity, Jews found ways of living in obedience to Torah, maintaining and deepening their calling as a peculiar people in the midst of the nations. Through history there are times and places in which Jews were allowed to live, respected and accepted

by the cultures in which they resided, and where their own culture thrived and made a distinct and sought after contribution to their Christian and Muslim neighbours. Often lands not dominated by Christians proved most favourable for Jewish diaspora living. There were even times when Jewish thinkers came to "make a virtue out of necessity" and considered diaspora living to be the distinct genius of Jewish existence.

2.15 Yet, there was no time in which the memory of the Land of Israel and of Zion, the city of Jerusalem, was not central in the worship and hope of the Jewish people. "Next year in Jerusalem" was always part of Jewish worship in the diaspora. And the continued presence of Jews in the Land and in Jerusalem was always more than just one place of residence among all the others.

2.16 Jews differ in their interpretations of the State of Israel, as to its religious and secular meaning. It constitues for them part of the long search for that survival which has always been central to Judaism through the ages. Now the quest for statehood by Palestinians - Christian and Muslim - as part of their search for survival as a people in the Land - also calls for full attention.

2.17 Jews, Christians and Muslims have all maintained a presence in the Land from their beginnings. While "the Holy Land" is primarily a Christian designation, the Land is holy to all three. Although they may understand its holiness in different ways, it cannot be said to be "more holy" to one than to another.

2.18 The need for dialogue is the more urgent. When under strain the dialogue is tested. Is it mere debate and negotiation or is it grounded in faith that God's will for the world is secure peace with justice and compassion?

3. HATRED AND PERSECUTION OF JEWS - A CONTINUING CONCERN

3.1 Christians cannot enter into dialogue with Jews without the awareness that hatred and persecution of Jews have a long persistent history, especially in countries where Jews constitute a minority among Christians. The tragic history of the persecution of Jews includes massacres in Europe and the Middle East by the Crusaders, the Inquisition, pogroms, and the Holocaust. The World Council of Churches Assembly at its first meeting in Amsterdam, 1948, declared: "We call upon the churches we represent to denounce antisemitism, no matter what its origin, as absolutely irreconcilable with the profession and practice of the Christian faith. Antisemitism is sin against God and man". This appeal has been reiterated many times. Those who live where there is a record of acts of hatred against Jews can serve the whole Church by unmasking the ever-present danger they have come to recognize.

3.2 Teachings of contempt for Jews and Judaism in certain Christian traditions proved a spawning ground for the evil of the Nazi Holocaust. The Church must learn so to preach and teach the Gospel as to make sure that it cannot be used towards contempt for Judaism and against the Jewish people. A further response to the Holocaust by Christians, and one which is shared by their Jewish partners, is a resolve that it will never happen again to the Jews or to any other people.

3.3 Discrimination against and persecution of Jews have deep-rooted socio-economic and political aspects. Religious differences are magnified to justify ethnic hatred in support of vested interests. Similar phenomena are also evident in many interracial conflicts. Christians should oppose all such religious prejudices, whereby people are made scapegoats for the failures and problems of societies and political regimes.

3.4 Christians in parts of the world with a history of little or no persecution of Jews do not wish to be conditioned by the specific experiences of justified guilt among other Christians. Rather, they explore in their own ways the significance of Jewish-Christian relations, from the earliest times to the present, for their life and witness.

4. AUTHENTIC CHRISTIAN WITNESS

4.1 Christians are called to witness to their faith in word and deed. The Church has a mission and it cannot be otherwise. This mission is not one of choice.

4.2 Christians have often distorted their witness by coercive proselytism - conscious and unconscious, overt and subtle. Referring to proselytism between Christian churches, the Joint Working Group of the Roman Catholic Church and the World Council of Churches stated: "Proselytism embraces whatever violates the right of the human person, Christian or non-Christian, to be free from external coercion in religious matters." (Ecumenical Review, 1/1979, p. 11).

4.3 Such rejection of proselytism, and such advocacy of respect for the integrity and the identity of all persons and all communities of faith are urgent in relation to Jews, especially those who live as minorities among Christians. Steps towards assuring non-coercive practices are of highest importance. In dialogue ways should be found for the exchange of concerns, perceptions, and safeguards in these matters.

4.4 While Christians agree that there can be no place for coercion of any kind, they do disagree - on the basis of their understandings of the Scriptures - as to what constitutes authentic forms of mission. There is a wide spectrum, from those who see the very presence of the Church in the world as the wit-

ness called for, to those who see mission as the explicit and organized proclamation of the gospel to all who have not accepted Jesus Christ as their Saviour.

4.5 This spectrum as to mission in general is represented in the different views of what is authentic mission to Jews. Here some of the specifics are as follows: There are Christians who view a mission to the Jews as having a very special salvific significance, and those who believe the conversion of the Jews to be the eschatological event that will climax the history of the world. There are those who would place no special emphasis on a mission to the Jews, but would include them in the one mission to all those who have not accepted Christ as their Saviour. There are those who believe that a mission to the Jews is not part of an authentic Christian witness, since the Jewish people finds its fulfilment in faithfulness to God's covenant of old.

4.6 Dialogue can rightly be described as a mutual witness, but only when the intention is to hear the others in order better to understand their faith, hopes, insights, and concerns, and to give, to the best of one's ability one's own understanding of one's own faith. The spirit of dialogue is to be fully present to one another in full openness and human vulnerability.

4.7 According to rabbinic law, Jews who confess Jesus as the Messiah are considered apostate Jews. But for many Christians of Jewish origin, their identification with the Jewish people is a deep spiritual reality to which they seek to give expression in various ways, some by observing parts of Jewish tradition in worship and life style, many by a special commitment to the well-being of the Jewish people and to a peaceful and secure future for the State of Israel. Among Christians of Jewish origin there is the same wide spectrum of attitudes towards mission as among other Christians, and the same criteria for dialogue and against coercion apply.

4.8 As Christians of different traditions enter into dialogue with Jews in local, national, and international situations, they will come to express their understanding of Judaism in other language, style, and ways than has been done in these Ecumenical Considerations. Such understandings are to be shared among the churches for enrichment of all.

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